1: Kroeber E-5 (1901) 1908
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bags, recalling the typical checker and diagonal step design of Blackfoot beading. This type is, however, unusual among the Gros Ventre.

The fine bag shown in Fig. 6, collected by Dr. Clark Wissler, presents unusual quill-embroidery on its front, suggestive perhaps of Sioux influence or origin; but the bead-work on its cover and sides, and the attached tin and horsehair ornaments, are typically Arapaho, except for the fact that this tribe would be very unlikely to make any pattern without at least some proportion of white. The transverse lines of quill-work on this bag might be regarded as nothing but a further five-line development of the three-line grouping illustrated by the last figure, with an alternating bar-pattern for its chief ornamentation instead of the box figure, which in element is identical. The central figure, however, is the typical Sioux spider-web pattern described by Dr. Clark Wissler,[1] and so far without any parallel among either Arapaho or Gros Ventre, or any approach nearer than that shown in an instance of blanket painting.[2] The two parallel bars in the centre of this concave quadrilateral figure, and the diamond-shaped feather symbols at its corners, are also typically Siouan: only the last-named element is occasionally used by the Gros Ventre.

Buffalo paunches, the mouth being drawn up by a string, like a sack, were used for carrying and holding water, a paunchful being hung up in the tent. If buffalo had been killed, and it was desired to transport the meat across the Missouri, the paunches were filled with meat, blown up, tied together at the mouth, and floated. The well-known circular skin boats of the Missouri tribes were also used by the Gros Ventre for transporting clothing and property across streams.

Fig. 7 shows an ornamented food-bag of bladder. At the top is a strip of skin covered with red quill-embroidery, with square star designs in blue and white. From this strip of skin hangs a red quill-wound fringe. The thong handle of the bag is partly quilled, and has quilled thong pendants hanging from it. At the bottom of the bag a round piece of skin, covered with green-and-white quartered bead-work, is sewed on.

The navel-amulets of the Gros Ventre, which resemble those of the Arapaho in their use, are in form of a somewhat different type, as they approach more nearly to an animal's shape. They usually represent çaniwa^{n}, the "horned toad" (southern Arapaho, säniwa^{n}, a "lizard"), or sometimes a person. Their general shape is, as everywhere on the Plains, a rhomboid on end. To this the Gros Ventre add at the upper end a small rhomboid, forming the head of the animal represented. This augmented shape has not been found among the Arapaho, with whom the typical form

[1] See Bulletin of the American Museum of Natural History, Vol. XVIII, Part III, p. 248.
[2] Ibid., Vol. XIII, p. 85, Fig. 138.

3: Cooper E-5 (1938-1940) 1957
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ing the Dance came right after the Pipe or Pipes. If there were no sacred pipe with the caravan, the chief or head man rode first in the line of march.

On the march, which was ordinarily at a slow pace, no one stopped to smoke or for other reason unless the co-keeper halted. When they stopped, usually about half-way, she would hang the bundle on the tripod, all by itself away from and well forward of the crowd in the direction of the trek. All stopped behind it; they did not surround it; it was always ahead of them in the direction they were heading. No one moved to re-start ahead until the co-keeper did so.

If the route of march necessitated crossing a big river, such as the Missouri River, the procedure in Coming Daylight's words, was as follows. "They put the Flat Pipe bundle in a bullboat. Of course there was no child in the bullboat. They chose two young men, popular and heroes, to lead that bullboat across. These two would be all painted red. They had robes rolled up and when they got midway across the river they put the robes in the water as offerings. As soon as they started across my grandmother up on the cliff at the river's edge would start cheering and singing the victory song. This song is a strong-heart song. When there was something hard to do they sang this song. They would say the names of the two young men and sing this song to encourage them. They all moved the bullboat into the water and different people would put into it various things to be thrown into the middle of the river. The keeper and co-keeper who owned the Pipe were not supposed to swim or bathe in water. Both could ride in this bullboat with the Pipe, but the woman always did. The two young men [on horseback apparently] held the robes [offering mentioned above] in one hand and pulled the bullboat with the other. The Pipe in the bullboat was the first of the caravan to cross the river. After all the people had gotten across the old women had a victory dance and sang for the crossing."

On arrival at the new camp site the co-keeper would hang the Pipe bundle on the tripod at a spot just to the north of where the keeper's lodge was to be erected. Then the new sage bed and sacred hearth were made, and the bundle brought into the lodge,